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teresting parts? And yet that is precisely what we are doing with Caesar. The fifth book contains a lively description of Britain and its inhabitants, which cannot fail to awaken the interest of every intelligent pupil; then follows a graphic account, on the one hand, of the success of the Gauls in luring one of Caesar's legions from winter-quarters into an ambush and utterly destroying it, and, on the other hand, of their failure to entrap Q. Cicero and his men in the same manner. In the sixth book we have a fascinating description of the customs of the Germans and more especially of the mysterious Druids and their religion.

The seventh book is the climax of the whole war—the last desperate struggle of the fiery Gaul against the all-conquering Roman. The siege of Alesia is one of the most thrilling in all history. Picture to yourself Caesar with 40,000 men in the heart of the enemy's country, attacked simultaneously by 80,000 from within the town and by 250,000 from without. A single break in the Roman line and their fate is sealed! Had it not been for their splendid courage and endurance, coupled with the cool generalship of Caesar, not a Roman would have survived to tell the disaster of that day. To omit reading the siege of Alesia is as absurd as to stop reading Prescott's Conquest of Mexico at the critical moment when the fate of that small band of Spaniards was hanging in the balance on the eve of their terrible retreat from the capital city of their enemies. And yet we blindly confine ourselves to the *first four* books of Caesar and pour out our maledictions upon it for being so uninteresting!

It may be urged against the reading of selections from the seven books that it breaks the continuity of the first four. But, surely, it is of greater consequence to preserve the continuity of the entire work and thus enable the pupil to get an adequate conception of the whole war than to study the first part of it thoroughly only to leave the more important campaigns untouched.

ALBANY ACADEMY

JARED W. SCUDDER

(*To be continued.*)

### REVIEWS

Handbook of Homeric Study. By Henry Browne, S. J. London and New York: Longmans, Green, & Co. (1905). Pp. xvi + 334.

There is no more hopeful sign to-day in the world of scholarship and literature than the zeal which is shown in the production of books on Homer, Homeric life, and the Homeric question, and in the prosecution of general archaeological and anthropological studies which bear upon the origin and development of the Iliad and the Odyssey. Any scholar who is willing to take the time to analyze and compile the multifarious details which archae-

ology and ethnology, natural science and linguistics, the history of religion and the history of civilization, are daily adding to the comprehension of the problem of problems, must receive the thanks of all lovers of literature. Most scholars are too busy, many are too timid, to attempt such a task, which besides its encyclopaedic nature, demands a certain self-sacrifice, a willingness to drop for a moment the role of student and investigator, and to commit oneself to statements which are bound to be challenged if not disproved.

It was in this grateful and receptive spirit that we took up the reading of Professor Browne's book; and we laid it down at the end with disappointment. The comprehensiveness of the book as suggested by the chapter headings, embracing, to mention only a few, such attractive topics as Homer and the Cycle, Our Homeric Text, Composition of the Poems, Local Origin, Outlines of the Homeric Controversy, Homer's Life, The Homeric People—is not, we are free to confess, coupled with adequate reading on the part of the author in all the fields involved. Certainly there is scarcely one of these chapters that does not leave something to be desired. It is not that the author entirely lacks scholarship, although, in a work of this kind, we expect something more than an acknowledgment of debt to such books, however valuable they may be, as the late Sir Richard Jebb's elementary Introduction to Homer, and Professor Geddes's Problem of the Homeric Poems. It is not that the author lacks boldness or definiteness. We are grateful for many a statement of singular directness, not to say dogmatic assertiveness, which shows a commendable readiness to be clear. And yet, although the author spends much time in explaining his method, his results are confused and confusing. He has a habit of touching here and there on a topic which he postpones, often without a good reason, to a late chapter. The preliminary and orienting paragraphs are too diffuse, and throughout the entire book, in spite of liberal use of black-face type, the reader has a sense of prolixity so great that he often misses the most important conclusions. For example, the survey of Homeric criticism from the publication of the Scholia in Marcianus A down to the present day is deferred, we think unwisely, until after the exposition of the author's own views is completed. This departure from the usual order compels the author to resort to repetition that might have been avoided, while many important names in the controversy are omitted.

Faults of style obscure many real merits. The language describing Wolf's Prolegomena is flamboyant to the verge of the ludicrous. Many passages, like that (p. 149) in which the composition of the Iliad and the Odyssey is contrasted with the rose-window of Lincoln Cathedral, might be appropriate

in a popular lecture, but must leave the student puzzled to know what it is all about. There is a curious personal tone that detracts from the serious purpose of the book, a too liberal use of the intimate "you", addressed to the reader. Why should "we Aryans" (if we are Aryans) be "naturally inclined to hate" the Phoenicians? As well go with Mark Twain to weep at Adam's grave. Perhaps it is captious to object to such phrases as "this queer prehistoric age" (p. 240), but we cannot help wishing that the proof-reader had queried "batch of Trojan captives" (p. 193) and the statement that the *Iliad* and the *Odyssey* are "a couple of sublime poems". This, by the way, is exactly what Professor Browne is trying to disprove.

But passing from what might have been only trifling slips to larger topics, we find grave lapses which can hardly be excused in a work of this sort. The chapter on the Homeric dialect might have been a useful summary were it not for such remarks as the following: "*uîs* occurs as in Attic, but also forms as though derived from *uîs* (p. 69). Perhaps the author has heard of Meisterhans, but it is hardly conceivable that he could have read his *Grammatik der attischen Inschriften* attentively and have written such a sentence. On p. 70 we read, "for some reason (!) the  $\sigma$  of the future and first aorist is frequently doubled . . . as *τελέσση*". It is hardly worth while to point out other shortcomings of this nature. Nor is the author much better on the archaeological side. The chapter on Geography and Commerce omits many important facts—although brevity, as we have seen, is not the writer's aim—and deals in a loose way with current opinions and guesses, in which Bérard figures prominently. Fick's theory, though important for the author's argument, is mentioned many times, but not explained with needful fullness. We are not of those who would ascribe all knowledge to the Germans only, but we miss many a familiar German name in the discussion. It would have helped the author much if he had studied carefully Cauer's *Grundfragen der Homerkritik*. As regards the Homeric ship, he seems to be innocent of Assmann; and although Reichel is scouted by some of his own countrymen and others outside of Germany, he deserves at least mention. The wonderful results of Miss Boyd's (Mrs. Hawes's) excavations in Crete he passes over, although he has much to say about the Minoan Age.

The result is what might be expected in view of the drawbacks enumerated above. On the main question, the problem of the poems, the reader cannot feel that he is following a trustworthy guide. Many fairly good illustrations accompany the text, but the misprints are numerous, one of the worst being "Lysians" on the map facing page 188.

HARVARD UNIVERSITY

C. B. GULICK

*The Rise of the Greek Epic* (a Course of Lectures delivered at Harvard University). By Gilbert Murray. Oxford: the Clarendon Press (1907). Pp. xii + 284.

The American classical scholar owes much to the establishers of lectureship foundations at our universities. The Percy Trumbull foundation at Johns Hopkins brought us Professor Jebb. The Gardiner Lane foundation at Harvard has brought us Dr. Murray, whose ten lectures fill a handsome octavo volume of 284 pages. The first of these lectures is introductory; the next two deal with the people among whom the Greek epic rose, the remaining seven with the literature.

In the introduction the author discusses Greece and the progress of man. He believes that the Greeks considered all branches of their art, even their poetry and the rest of their literature, as so many parts of the service of man. It is on this score that the Greek writers have come to be regarded as classic; they represent the best thought, they possess for mankind a vitality of interest. It is misleading, says he, to contrast the term 'classic' with 'Christian', 'romantic', etc. Nor were the Greeks pagans. Far from it. They were promoters of culture. They fought an uphill battle against heathenish customs, especially those of human-sacrifice, slavery, and immorality and cruelty. Though they attained success only in the matter of human sacrifice, yet in all the others they were the first to point out the evil and to cherish right ideals. And Greek poetry must be considered as embodying this spirit of progress, a spirit which can feel the value and wonder of life and yearns to make life better.

In the second and third lectures Mr. Murray deals with the people: the migrations by land and sea, the cities, the breaking up of old forms of worship, and the rise of *aidôs* and *nemesis* as moral sanctions. He thinks Mr. Ridgeway's solution of the problem of the early peoples much too simple. The Pelasgi were only one of a number of indigenous peoples; there were other Northerners besides the Achaeans. However, he brings forward no evidence that weighs seriously against Mr. Ridgeway's conclusions—perhaps this is too much to expect in a lecture. Besides the Achaeans there was a tribe called Bhruges which settled in Thrace and under the name of Phrygians became dominant in Troy. So Agamemnon was really fighting against his kinsmen. He will not have it that the early Aegean people were in any sense Greek. He sees no connection between their art and that of later Greece. He seems to intimate that the Northerners brought in the Greek language, but he does not account for its becoming the language of Athens—"a Pelasgian city"—and of Thebes, which he says was never captured by the Northerners. He does